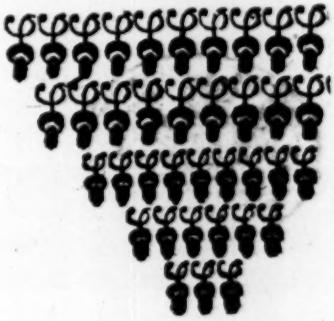
A CONSIDERATION VPON THE LA CANO



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BRITISH MUSEUM

A CONSIDERATION AND A RESOLVTION.

First, concerning the right of the Laity in Nationall Councells.

Secondly, concerning the power of Bishops in affaires secular.

Prepared for the Honorable House of *PARLIAMENT.*

By *S. E. D.*

LONDON,
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1641.

MVSEVM
BRITAN
NICVM

A CONSIDERATION VPON THE LATE *CANONS.*

THat the late Canons are invalidous, it will easily appeare, and that they are so originally in the foundation, or rather in the founders of them, I will assume upon my selfe to demonstrate, having first intimated my sence by way of preparative.

The Pope (as they say) hath a triple Crowne, answerable thereunto, and to support that, hee pretends to have a threefold Law. The first is, *jus divinum*, *Episcopacie by divine right*; and this hee would have you thinke to be the Coronet next his head, that which doth circle and secure his power. Our Bishops have (in an unlucky time)

entred their plea and pretended title to this Crowne, *Episcopacy by divine right.*

The second is *Ius humanum, Constantin's* donation, the gift of indulgent Princes; Temporal power. This Law belongs to his second, or his middle Crowne; already also pleaded for by our Prelates in print.

These two Crownes being obtained, he (the Pope) doth frame and make his third Crowne himselfe, and setts that upmost, upon the toppe —— This Crowne also hath its Law, and that is *Ius Canonicum*, the Canon law, of more use unto his Popeship then both the other —— Iust so our Prelates from the pretended divinity of their Episcopacy, and from the temporall power granted by our Princes they would now obtrude a new *Canon-Law* upon us.

They have charged their *Canons* at us to the full, and never fearing that ever they would recoyle backe into a Parliament they have rammed a prodigious ungodly oath into them.

The illegality and invalidity of these Canons (as I conceive) is easily discoverable by one short question, *viz.* what doe you call the meeting wherein they were made? give it a name to know it by: who can frame his argument aright unlesse hee can first tell against what hee is to argue? would you confute the *Convocation*? they were

were a *holy Synod?* would you argue againſt the *Synod?* why they were *Commiſſioners*, would you diſpute the *Commiſsion?* they will mingle all powers together, and anſwer that they were ſome fourth thing, that we neither know nor imagine.

Quo teneam nodo mutantem Protea? unleſſe they will unriddle thēſelves, & owne what they were, we may proſecute, but hardly with concludent arguments. Yet I venture.

I have conferred with ſome of the founders of theſe new Canons, but I profeſſe clearely, that I could never yet meete with any one of that aſſembly, who could (in behalfe of their meeting) well anſwer me the firſt queſtion in the Catechiſme, what is your name? Alas, they are parted before they know what they were when they were together.

The ſumme of the ſeverall anſwers, that I have received, doth amount to this. They were a *Convocationall — Synodicall — aſſembly of Commiſsioners*, indeede a thtee-fold *Chimæra*, a monſter to our Lawes, a *Cerberus* to our Religion.

A ſtrange *Commiſsion* wherein no one Commiſſioners name is to bee found. A ſtrange Convocation that lived when the Parliament was dead: A ſtrange *holy Synod* where one part never ſaw, never confirred with the other. —— But indeede

what uſe or need of conference, if that bee true of theſe Canons, which I reade of the former ones, *Notum eſt Canones formari Lambethæ, priuſquàm in Synodo ventilentur?*

Thus farre preparatory. I proceede to my argument, whereby to manifeſt the invalidity of theſe Canons, not borrowing but avoiding what have formerly beene inſtanced by others.

I will neither inveigh upon them as unnamed *Commiſsioners*, nor infirme them as the worke of a dead *Convocation*; But will take them in the capacity of their owne affected title of a *Synod*. Such they bragged themſelves to bee whileſt they ſate: Such they ſtile themſelves in the Title-page of theſe (never to be Canonized) Canons —— The words are —— *Canons treated upon in Convocation —— agreed upon in Synod.*

Thus treating in one capacity and agreeing in another: is a new mould to caſt Canons in never uſed before. Canons bredde, in a Convocation, borne in a Synod. Thus although wee finde not one good father, here are yet two mothers to one illfavored child; never knowne before, nor imagined but of *Bacchus*, whom the Poet calls among other attributes —— *Solúmque bimatrem.*

I proceede, if their meeting be a Synod eithe

eyther it is so by *Donation*, by *Election*, or onely by *Vsurpation*.

Donation from the King, is this title and authority, indulged to them by his Majestie: Looke through all his highnesse Letters Patents, and they are not once saluted with the ambitious title of a *Synod*. Yet in the Canons they have assumed it seventeen times, it is their owne pride, their owne presumption.

The King hath not done it, (pardon me) no Prince ever did it or can doe it; no power Regall, Imperiall, or Papall did ever attempt it, to ordaine that *William*, & *Richard*, *Mathew* and *Iohn*, &c. and I know not who more, being met and assembled upon other summons shall by a *Commission* be on a sudden translated from what they were, into an unthought-of *nationall Synod*, without voyce or choyse of any man to bee concerned: this never was done, this never can be well done.

As for due election for such meetings, this indeede is or ought to bee of the true *esse* to a Legitimate *Synod*. But due election made up by voyces is so much a stranger to this *Synod*, that their fatherhoods will confesse that they were never trusted to this *Synod*, as a *Synod* by any, either of the Clergy or of the Laity.

Concerning the choise of a few of them,

and

and but a few (about 50. as I gueſſe) choſen to the Convocation houſe, that will never render them a lawfull Synod, untill they can prove *metamorphoſis* and *Tranſubſtantiation.* —— For the votes of all their chuſers upon expiration of the Convocation houſe returned backe home to every mans boſome from whence they breathed. So that if you will en-live the ſame men to bee now *Synodall*, who were before but Convocationall, you muſt renew the old *Pythagorean Tranſmigration*, for they want the breath and life of an *election.* A new one you have not, and the old one is not to be had but by μετεμψύχωσις.

Beſides I do affirme & ſhall approve, that the electors to a *Convocation* and to a *Synod* are not all one. The Clergie only doe, and of right onely ought to chuſe unto the Convocation houſe. The reaſon; we of the Laity (ſo they will call us) have our houſes of Commons where our Truſtees by vertue of our voyces doe ſit at the ſame time. But in the choice unto a *Synod*, wee who muſt be bound by the determinations of the *Synod*, ought alſo to be intereſſed in the parties determining. This is cleare enough in reaſon, and will bee better cleared preſently.

Of *Synods* I finde five ſeverall ſorts, firſt a generall or univerſall Synod; ſecondly,

Patri-

Patriarchichall, Thirdly National, fourthly Provinciall, fiftly a Dioceſan Synod. I paſſe by the two firſt and laſt, as not pertinent to this time and affaire. Concerning Provinciall and Nationall Synods a word or two; if I knew which to call their late meeting. They runne on in riddles: and I want *Oedipus* at every turne.

Theſe *Canons*, were they forged in one Synod *Nationall*, or in two *Proncialls*? — were they two Provinciall Synods? how then come their Actes and Canons to bee imbodyed together? how comes it to paſſe that all the Canons ſpeake in the ſingular number? The *Synod*; *The holy Synod*; *The Sacred Synod*. Sacred will now be hardly granted, unleſſe as the Poet doth, — *Auri ſacra fames*.

Was it then but one? was it a *Nationall Synod*? why the Provinces (wee all know) never did convene, they never met together. Looke on the repreſentative body of the Commons of this whole Land: every one within the ſame walles hearing every ones argument, and thereupon mending, altering, and (as occaſion is) correcting his own judgement, & afterwards (ὁμοθυμαδὸν) joyning in unanimous conſent. And if the able members of the North beyond *Trent* were divided frō the reſt, there would be quickly found a want of their worth and weight,

nor could their ſitting at the ſame time at *Yorke*, make the reſt a houſe of Commons here, for the whole Kingdome muſt be repreſented entire.

But as we have done the Title *Synod*, ſo let us give them the attribute Nationall, a *Nationall Synod*, and yet ſee how inconſiſtant and invalidous they are.

The very *eſſe* of every Synod doth ſubſiſt in a double foundation. *Fundamentum materiale* and *fundamentum formale*.——— The due materialls of a *Synod* are the interiour qualities and indowments of the perſons whereof the *Synod* conſiſteth, not their externall dignityes and promotions. And therefore every man thus qualified is as capable to bee of the *Synod*, as any *Deane* or *Archdeacon* of them all.

The *fundamentum formale*, is *Delegatio ab eccleſia & debita electio*. A due choyce to be made by all that are or ſhall bee concerned in the determinations of the *Synod*: and this truſt of choyce may fall upon another man, as well and as ſoone as upon *Deane* or *Archdeacon*.

I will not quarell the want of able parts in any the members of that late doubtfull dangerous meeting: I grant them the materialls of a true *Synod*, but will inſiſt onely upon the ſecond, want of forme, want of due election: which if they want the

moſt

moſt virtuall and moſt obliging tye, and the moſt binding part is wanting.

That they had no ſuch election, we need not goe forth to prove; No one man in the Kingdome can ſay that he gave a voice to the election of any one *Deane* or *Arch-deacon* to ſit for him in that *Synod*, nor were the Clarkes choſen by all who were to be bound. So then there remaineth only to bee proved this. That ſuch election of perſons, by all perſons to be concerned in the Decrees, and Canons, is neceſſary to the conſtituting of a lawful Synod; which is all one as to ſay, that the elections to a *Synod* ought to by, both be the Clergy and the Laity.

I will trouble you but with one reaſon, and a very few inſtances, all breifely.

The Acts and Canons of every Lawfull Nationall Councell or Synod, ought to binde the whole Nation both Laity and Clergie: But this cannot bee reaſonable and juſt, if the Laity bee excluded both from conſultation and from choyce of conſulters. The reaſon is plaine. It is ground in nature, and ſo confeſſed upon this very caſe by Dr. *Feild*, who hath it out of *Occom* ——— *quod omnes tangit ab omnibus tractari debet.* And this is ſo cleare a maxime, that in this very ſence alſo; for the Laity to be preſent at Coun-

cells this very *Aphoriſme* is uſed by the Pope in his own gloſſe upon the Canoniſt [a] *Gratian. Quod omnes tangit ab omnibus tractari debet.* Surely our Clergie are much too high, if herein they would outgoe the very Canons of the Papall Synods, and conclude that which ſhall binde all, where all are not admitted to treate; neither by themſelves nor by proxy.

Now the benefit of this Law of nature and of Reaſon (as Dr. *Field* calleth it) we clayme. The preſent *Canons* doe concerne us. I may be a Church-warden, my ſonne may bee a Maſter of Art; then muſt I preſent upon their yet unborne articles, and he muſt ſweare their oath of Covenant—— well, they were never truſted by us unto a *Synod*, and therefore ought not to tye us up un-heard, it is againſt *nature* and *reaſon*.

To ſecond this Argument by inſtance in proofe of practice, I ſhall produce a few, and but a few of many examples and authorities: the originalls I cannot now Command, but muſt bee content to name a few extracts, which by way of tranſcript doe walke along with my *vademecum*.

The point that I would eſtabliſh is this, that in *Synods* and Councells where Lay men are concerned in the Decrees, there the Laity ought to be preſent to conſult

if

if not alſo to decide the concluſions. I will but point, I will not enlarge to the vouching every place *verbatim*; Dr. *Feild*, Dr. *Fulke*, *Goulartius*, are cleare and poſitive in this point.

Our Statutes for correcting & gathering together the former *Canons* into a new body, doe clearely evidence this unto us; in all which there is an equall proportion mixed, ſixteene of the Clergie and as many of the Laity.

The Author of the hiſtory of *Trent* is frequent in this point, adding this for a reaſon, that in a *generall Councell*, the univerſall Church cannot bee repreſented if the Laity be excluded. So by the rule *a paribus*: The reaſon holdeth the ſame, a *Nationall Councell* cannot repreſent a Nation if but one degree of men, men of one quality and capacity be onely preſent, and the reſt altogether excluded.

Gratian, the Canoniſt doth allow the Laity to bee preſent, eſpecially in ſuch Councells as doe treate of faith, and for proofe doth vouch Pope *Nicolas*.

I will omit many proofes of many Emperours being perſonally preſent and preſident in many Councells, by themſelves and ſometimes by their vicegerents, as *Marcellinus*, *Candidianus*, *Martianus*, &c. yet even this is argumentative for us, and a

preſervative of our right, for the Laity to be preſent.

The Greeke hiſtorians are ſo plentifull that I will but name them.

Theodoret. —— —— *l.* 5. *c.* 9.
Euſebius de vita Conſtantin. - *l.* 3. *c.* 9 & 10
Sozomen. —— —— *l.* 1. *c.* 16. & 17.
Niceph. Calliſtus. —— *l.* 8. *c.* 15.
Socrates. —— —— *l.* 1. *c.* 5. & *l.* 6. *c.* 2.

Among the Latine fathers *Cyprian* is very plentifull.

As for Councells, looke,

Nice. 1. vouched by *Euſebius de vita Conſtantini* — 4 *conc. Carthag.* cited by *Gratian.* —— The Councell of *Eliberis* in Spaine. Councell of *Conſtantinople* in *Theodoret.* — Councell of *Conſtance*; And the ſecond of *Nice.* — where it is ſaid of that imperiall Lady the famous *Pulcheria Auguſta*, that *ipſa per ſemet ipſam in ſancta quarta Synodo ſedit*: which fourth Synod was with *Martianus* the Emperour.

To theſe I adde the very *Ordo celebrandi concilia* written by *Iſidor*, and like unto the *Modus tenendi Parliamentum.*

Thus much for humane teſtimonie, I have done with my haſty notes, onely I adde this, and I beſeech you to intend it.

Whileſt we of the Laity had our pow-

er

er and voices to chuſe our owne Miniſters, and our owne Biſhops, (which was our ancient right, conſtantly allowed & practiſed in the beſt Primitive times, whereof the proofes are yet evident enough) ſo long (I ſay) we might truſt them in a *Synod*, whom wee firſt had truſted to direct and guide our ſoules in all the miniſteriall function. — But to conclude us up now and ſhut us out contrary to the Law of *Nature* and *Reaſon*, contrary to ancient uſages: not to admit us to determination, nay to exclude us from conſultation, and after all to take from us all aſſent both in choyſe and in refuſall of Paſtors to be ſet over us, and yet to binde us by decres ſo made, may prove (I feare) no leſſe then ſoule-tyranny. I doe not preſſe the deſerved right of our choyſe of Paſtors: but one thing more, lend me patience to adde as ſupreme *Coronis* to all that I have ſaid for right of Laity in *Synods*.

Looke I beſeech you in the firſt *Synod* that ever was held in the Chriſtian Church and that for ſo great and ſingular a cauſe as never was occaſion for the like in the world before or ſince: you have it in the firſt of the *Acts* of the holy Apoſtles, and it is for the choice of a new Apoſtle. There were in this *Synod* and of this *Synod*, the eleven Apoſtles, *Acts* 1. 13. *with the bre-*

thren

of the Lord, verse 14. There were *the Disciples*, there was *Turba* ὄχλος a multitude, of *about a* 120 *names, ver.* 15. Saint *Peter* tells them that out of that number *one must bee ordained to be a witnesse of the resurrection* of our Saviour; thereupon what doth the multitude of Disciples there present. ἔστησαν *verse* 23. *they place or set two before the Apostles*: And the same men *viz.* all the Disciples *verse* 26. ἔδωκαν κλήρους αὐτοῖς *they give forth their lots*, and thereupon, the lot falling upon *Matthias*, he *was numbred* (saith our Translation) *with the eleven Apostles*; but the Originall is more συγκατεψηφίσθη *communibus calculis annumeratus est*, he was by common assent or by common voyces reckoned with the eleven. Now who were these common voyces, who were these 120 men? Evangelists, Bishops, Deacons, and Presbyters or Elders, as yet there was not one in all the world, the Apostles were but eleven, perhaps not numbred in this 120. The Disciples if you will say, that they were there and were Clergy men, yet they were but 70. So that here is no evasion: the Laity were present, and not passive only, they were active in this so originall, so weighty a *Synod*.

My second instance in this kinde, is out of the second Councell that ever wee read was held, and this is *Acts* 6. where the Apostles

poſtles call a Councell for the choyſe of 7 deacons. Then the twelve *called the multitude of the Diſciples to them*, ver. 2. τὸ πλῆθος τῶν μαθητῶν. They being aſſembled doe not ſay, we have decreed, we have ordered and ordayned, and injoyned, but their language is *verſe* 3. ἐπισκέψασθε ἀδελφοὶ, *brethren looke ye out*, the word is the ſame as ἐπίσκοπος both from ἐπισκοπεῖν to overſee, doe you overſee among you, ſeven men of honeſt report. And *the ſaying* (as it is *verſe* 5.) *pleaſed* ἀρεστὸν ἦν τοῖς πλήθεσι, *the whole multitude*, there is a conſent of theirs, more plaine in ἐξελέξαντο they *the multitude choſe ſeaven, Stephen and Philip, &c.* οὓς ἔστησαν ἐνώπιον τῶν Ἀποστόλων whom they (ſtill the *multitude* τὸ πλῆθος) *verſe* 6. did ſet or place before the Apoſtles.

The third and the laſt ſhall be the παναθρόλικον the great and generall Councell held by the *Apoſtles* upon the diſſention of the Church in point of Circumciſion (and that is *Acts* 15.) there you ſhall againe finde preſent, πᾶν τὸ πλῆθος *verſe* 12. *All the multitude*: but you will ſay and object that the next word is ἐσίγησεν *the multitude kept ſilence*. True, *ergo* what? Therefore they ſpeake not at all in this Councell? nothing leſſe. But *ergo* they had ſpoken before: for it is plaine by the word. *Then all the multitude kept ſilence*. If they had nothing there to doe but to be alwaies ſilent, this particle of time *Then* might well have beene ſpared.

This may perhaps be objected and therefore ought to bee prevented, for the further clearing whereof, obſerve (I pray) the next verſe, *v.* 13 where in like manner, it is ſaid of *Paul* and *Barnabas* μετὰ δὲ τὸ σιγῆσαι αὐτούς· *And after they held their peace, ergo* they had ſpoken. And therefore the Fryer who collected together a body of Councells (*Peter Crabbe the German*) doth even from this place inferre a conſent of the people ſaying, *Tacuit omnis multitudo Conſentiens Petro.*

But if you would have this more clearely evidenced beyond all exceptions, I pray take notice of the reſolution of this Synod, *verſe* 22. *Then pleaſed it the Apoſtles and Elders with the whole Church.* With the whole Church, what is that? The bleſſed Apoſtles and their fellow labourers did not engroſſe, and (as our Church-men affect to doe) uſurpe and monopolize the word Church, as proper onely to Churchmen.— No you ſhall finde it even in the *Epigraphe* of the Canons and Decrees of this true, holy, and ſacred *Synod*, that the deſpiſed Laity are in theſe Canons conjoyned with the bleſſed Apoſtles although Pope and Patriarch, Primate and Metropolitan, Archbiſhop and Biſhops, yea even downe to Deane and Archdeacon: (I have heard it) doe diſpiſe the thought of admitmitting the Laity. I do not ſay to deciſion,

but even to Conſultation, nay to the very choyce of conſulters in Religion: nay lower even ſo much as to have a negative power, when a man of inabilitie, and of ill life is obtruded upon them; I proceed, for I would not *erare* but *probare*, looke *verſe* 23. They that were preſent had voyce, They who voiced the *Canons*, joyned in the decree, and ſending the decree unto *Antioch*. The words are thus, *The Apoſtles and Elders, and Brethren ſend greeting to the Brethren which are in Antioch, &c.* Here the *Brethren* at *Hieruſalem* are (with the *Apoſtles* and the *Elders*) actors in and authors of the *Canons* in this Councell agreed. There is no evaſion, no eluſion, to be had, unleſſe you can prove that all the *Brethren* in *Antioch* to whom theſe *Brethren* in *Hieruſalem* did write, were onely Clergie men.

Which if you ſhould affirme, our Clergy will hardly bee pleaſed with you, for they muſt then be of the *multitude* (not a ſpeciall lot) for *Barnabas* and *Paul* did deliver this Epiſtle (being the decree of this Synod) to *the multitude* τὸ πλῆθος as it is found in the 30 *verſe*. *And when they had gathered the multitude together they delivered the Epiſtle.*

Thus much in way of purſuit for this one argument, that no Canons can binde the Laity where we have no voyce of our

owne, nor choyce of the Clergie perſons who doe found them, nor aſſent in the ſuſception of them after they are framed. *Quod omnes tangit ab omnibus tractari debet.*

It remaines as a wiſh that every member of that meeting, who voted theſe exorbitant Canons, ſhould come ſeverally to the barre of the Parliament houſe with a Canon booke in his hand, and there unleſſe he can anſwer his *Catechiſme* (as I call'd it) and ſhew what is the name of their meeting, and (unleſſe hee can manifeſt that the Laity are no part of the Church) *conceptis verbis* in ſuch expreſſe termes as that hovſe ſhould thinke fit, to abjure his owne ill-begotten iſſue, or elſe be Commanded to give fire to his owne Canons.

FINIS.

HOSEA 8.4.

Εαυτοῖς ἐβασίλευσαν, καὶ ὲ δι' ἐμοῦ. ἦρξαν, καὶ ὐκ ἐγνώρισα μοι.

They have reigned to themſelves, and not by me: they have beene princes, and I knew it not.

THAT BB. OVGHT NOT TO HOLD *SECVLAR POWER.*

OVR Lord and Saviour (bleſſed for ever) being indeede a King, *Pilate* (his Judge) ſeemeth to ſtart and bee in feare at that great title: Although our Saviour had told him (*Iohn* 18.36.) ſaying, *My Kingdome is not of this world: Pilate* (ſtill in feare) ſought to releaſe him (*Iohn* 19.12.) but more in feare of *Cæſar* (the King at that time of this world) he adjudged the *Lord of life to death*, yet honorably writeth his Title (*Mat.* 27.37.) *This is Ieſus the King of the Iewes.* This title he then was crowned withall, when life and death divided his ſoule and body aſunder; that in a manner it may bee ſaid, hee never was King indeede

deede, untill he was out of this world.

If he who was our *Lord and Maſter* (*Ioh.* 13. 13.) had not this worlds royalty, whence commeth that the Pope is Crowned? and his Cardinall's in purple? whence have our Biſhops their Lordſhips? and as themſelves call it (Biſhop *Hall* in his Epiſcopacy, &c. part § 2. *p.* 106.) *jura regalia*) their royalty and rites of Baronage?

It may prove a diſquiſition deepe and dangerous, yet I deſire (without envy to their pompe or perſons) to wade ſo farre as may ſatisfie a minde that loves Truth, and deſires to be led by it: and this with all poſſible brevity. There hath beene a happie and bleſſed reformation of our Church, God ſend a better, and a more ſevere reformation of our Churchmen, or elſe our Church is now in danger to be deformed againe.

The ſtate of this inquirie may bee this, *viz.* whether the Miniſters of Chriſts Kingdome may receive worldly titles, and execute worldly offices and powers? or more generally thus: Whether a Clergy man may *ſemel & ſimul*, be both a Clergy man and a Layman, in power, office and authotity over other men in both kinds?

Goe we to the fountaine head (*Luke* 22. 24) *There was a ſtrife among them* (the Apoſtles) *which of them ſhould bee accompted the*

greatest; which of the twelve soever began this emulation of power. Certaine it is that the two soones of *Zebedee*, *Iames* and *Iohn* with their mother first presumed (*Mat.* 20.20.) to come and aske the highest places of honour (next to the very throne) in the Kingdome of *Christ*; which Kingdome was conceited by them shortly after to be raised in the splendour of this world: This is genuinely gathered from this very story, generally confessed, & clearely confirmed in the historie of the Acts, &c. where the Apostles doe aske our Saviour, even after his resurrection saying (*Acts* 1.6.) *Lord wilt thou at this time restore againe the Kingdome to Israel.* Therefore to these two brethren and their mother, so much mistaken in the nature of his Kingdome he maketh answer (*Mat.* 20.22.) *yee know not what you aske.* He presently sheweth the entertainement of his Kingdome, *A cup to drinke of*, that many were like to pray *might passe from them*; but they answer they *are able to drinke thereof.* This their answer as it proved true in all the twelve Apostles, so by the providence of God, one of these two brothers (*Acts* 12.2.) *Iames*, was the first of all the rest, who dranke the cup of Martyrdome, and as some thinke *Iohn* was the last of the Apostles.

Equalls looke awry on the ambition of their fellowes. These two were vaine in

their high requeſt, and the other ten murmured at their preſumption (*Math.*20.24.) *They were moved with indignation* ſaith Saint *Matthew*: (*Mar.* 10.41.) *They began to be much diſpleaſed*, ſaith Saint *Marke*. But by this happie error of theſe two Apoſtles, our Saviour takes occaſion to inſtruct them, and the other ten, and in them all other Miniſters belonging unto him, how farre different the paſtorall care of his Church, is from the power which governeth in commonwealthes.

Hereupon the ſonne of God calleth unto him all the twelve Apoſtles, ſaying, (*Mat.* 20.25.) *ye know that the Princes of the Gentiles exerciſe dominion, &c.* (*Mar.* 10.24.) *ye know that they which are accompted to rule over the Gentiles, exerciſe Lordſhips, &c.* (*Luke* 22.25.) *The Kings of the Gentiles exerciſe Lordſhips, &c.* οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν. *But it ſhall not be ſo among you.* This is a ſtatute not to be repealed. This is ſpoken *authorativè & definitivè*, it is the determinate Law of a juſt authority. A Canon ordained and irrevocably fixed by the *wiſedome of God.* Confirmed by an example above all argument (*Mat.* 20.28. *Mar.* 10.45.) For the *ſonne of man came not to be miniſtred unto, but to Miniſter.* (*Luke* 22.22.) *I am among you as he that ſerveth.* And before this hee had taught them, (*Mat.* 10.24.) That the *Diſciple is not above his Maſter.* (*Ioh.* 13.15.16.)

I have given you an example, that you ſhall doe as I have done to you, verily, verily, the ſervant is not greater then the Lord.

This miniſtry being thus performed in humility, and without worldly titles. The Miniſters ſhall be then exalted. Our bleſſed Saviour in the expreſſe words following ſaith unto them (*Luke* 22. 29.) *I appoint unto you a Kingdome* (but addeth) *as my Father hath appointed me.* Now his owne Kingdome is ſpirituall, or as himſelfe ſaid unto *Pilate, not of this world.* Let them then renounce temporall, and they ſhall have ſpirituall honour. But ſome of the Clergy would (it ſeemes) confound both Kingdomes, being ambitious to inherit *Glory* in the Kingdom of *Grace.* I feare our Biſhops doe not know how ſublime a vertue Chriſtian humility is! how full of Honour.

Every πρεσβύτερος muſt bee ὁ νεώτερος, *let the greateſt be* (*Lu.* 22.26.) *as the youngeſt*, that is the way to be a right Elder, he muſt be ὁ διακονῶν *Luk.* 22.27. ashe that ſerveth that is the way to be *miniſtred unto.* He muſt be δοῦλος (*Matthew* 20. 27. *Marke* 10. 44.) a ſervant, that he may be πρῶτος the prime or chiefe. He muſt be διάκονος (*Mat.* 20. 26.) a Miniſter that he may bee μέγας a great one. Theſe antitheſes our Saviour hath placed in the text upon the former occaſion.

From henee, may well bee argued as a Corollary, to theſe undoubted premiſſes,

that no Minister of the Gospel can lawfully assume, hold, or exercise that power which by the Lord of the Gospel is inhibited to his Ministers. But our Saviour *Jesus Christ* (Lord and only head of his Church) hath inhibited all temporall Lordship, Magistracy & Dominion unto his servants. Therefore no Minister of this Gospel may hold or exercise temporall Lordships or dominion.

These words οὐχ οὕτως &c. *It shall not bee so among you*, doe so straighten the Bishops miters, that they sit uneasie on their heads: to soften & as it were to line them for their ease: the Bishops that are and would bee both Papall and Protestant do quilt a gentler sence into these words then can beare analogy with the Text. They search the originall and pretend to finde another sence in our Saviours sentence.

This Text (say they) forbids not unto Clergy men, the use and exercise of worldly titles, power, offices, dignities, Commands, dominion, Lordships, &c. but the abuse of them: domineering and tyrannizing with them. This they pretend to make firme out of the greeke word κατακυριεύω, which they would have so taken in the worst sence of exorbitant power, even for Tyrannizing. So then, they would teach us, that, Lord it they may, & Lord it they may not: Lord it they may with all Pompe, state, power; Lord it they may not, with pride,

pride, vanity, & oppreſſion. But I ſhall eaſily prove this interpretation to be inconſiſtent with the ſcope & analogy of the Context.

Will they frame their argument from the verbe κυριεύειν to be a Lord, or to rule? or frō the prepoſition κατὰ, added and united thereunto? neither will ſerve. And if the pompe of our Prelates cannot avoyd the power of this text, they are downe for ever. Let me therefore ſcan it to the full.

First κυριεύειν to be a Lord, or to have rule or Lordſhip, is never properly taken in that ill ſence which they would heere create, as having unjuſt, or oppreſſive power. It is derived from the uſuall and moſt frequent title of our Lord and Saviour, whom the holy Scripture ſo often ſalueth κύριον Lord. Heere is no ſhaddow for Tyranny.

The true ſence of κύριον is *authoritatem habens* one that hath authority; beeing derived from κῦρος authority which is knowne to bee approved and ordeyned by God himſelfe from whom all lawfull authority is derived. Marke how well this word is ſenced through all Authours: *Demoſthenes* calleth the heads and cheife of the Citty τοὺς κύριους τῆς πόλεως. A law in force and principall authority is called by *Æſchines* κύριος νόμος. *Gallen* calleth the cheife and principall members of a mans body κυριωτάτους μέρη τοῦ σώματος: yet one member doth not tyran-

nize over another. *Ariſtotle* (*6. Ethic.*) hath κυρία ἀρετὴ *propria virtus*, (that is) a vertue properly or principally ſo called. Αὐτοκράτωρ is one that is Lord or maſter of himſelfe, not one that domineeres over himſelfe. Κυριακὴ ἡμέρα (*Apoc.* 1. 10.) *The Lords day.* κυριακὸν δεῖπνον (1 *Cor.* 11. 20.) *The Lords Supper.* Saint *Paul* ſaith that (*Rom.* 7. 1.) *The law hath dominion over a man ſo long as he liveth*, hee doth not meane that the law is a Tyrant, yet the word is ὁ νόμος κυριεύει (*Rom.* 14. 19.) *Chriſt* both dyed, and roſe, and revived, that he might *bee Lord both of the living and the dead*: καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. From κύριος Lord commeth κυριότης Lordſhip: foure times mentioned by the holy Apoſtles, but never taxed as a power tending to Tyranny, but to be obeyed in them who duly are therewith inveſted, as may be ſeene. (*Epheſ.* 1. 21. *Coloſſ.* 1. 16. 2 *Pet.* 2. 10. and *Iude* 8.) Clearely then in κυριεύειν there is no print of uſurpation or of oppreſſive and tyrannicall power. If there be, we are then well warned to beware of our Biſhops, who not onely owne the title κύριος, but expreſsly pleade for it, as Biſhop *Hall* in his late *Epiſcopacy*, (part 2. page 104.

Secondly, κατακυριεύειν the very word (uſed by Saint *Matthew*, and Saint *Marke*, in theſe before alleaged Textes) whereby our Saviour forbiddeth his Apoſtles to exerciſe

ciſe Dominion or Lordſhip is a compounded word of two κατὰ and κυριεύειν. That is, to rule as one that hath authority. I may render it to be, or to behave one ſelfe (κατὰ *juxta*, *Secundum*) according as one that hath authority.

This prepoſition in words compounded hath ſometimes a ſignification of his owne, ſometimes none at all as in καταβήσομαι, &c. clearely it hath no ſpeciall ſignification in this καταχυριεύειν, much leſſe a force ſo exegeticall as to draw the lawfull power of κυριεύειν into the exorbitancy of a Tyranny. That it hath no force here, is by this apparent, for that the ſpeech of our Saviour, recorded by the holy Ghoſt in Saint *Mat.* and S. *Marke* by κατακυριεύουσιν and by κατεξουσιάζουσιν are rendred by the ſame ſpirit in Saint *Luke*) κυριεύουσιν and ἐξουσιάζουσι. So that plainely you muſt not pretend tyrannizing to be meant in the ſence of one place except you can finde it alſo in both, unleſſe you will come to this that he forbiddeth tyranny in one place, & worldly power in the other, which if you doe you grant the queſtion.

This is enough alone, yet for a further interpretation of κατακυριεύειν looke in (1.28. *Geneſis*) where God giveth unto man in the time of mans innocency, the rule and dominion over all his creatures, even whileſt they all were (*Gen.* 1. 31.) *very good.* The name and word of power in that great

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Charter granted is κατακυριεύσατε. Now the time of this power granted, the person to whom it is granted, the creatures all good on whom it was to be exercised, & above all the goodnesse of Almighty God who granted it, do exclude all imaginatiō of a Tyrannicall power, and admit onely of a fatherly mastership over the new creatures of God.

If then the frequent and constant sence of both κυριεύειν and κατακυριεύειν, bee onely to have power and authority, civill, temporall, and ordinary dominion, and that all such authority is forbidden them, how poore and weake is that evasion for our Bishops, who would have this speech of our Saviour taken in a forced sence different from all these other places? and would for gea new meaning, as if our Saviour did not here forbid κυριότητα κυριεύοντα but only κακῆργον καὶ τυραννικὴν, not a Commanding Lordlines, but a Tyrannuos use of it; when as it is hereby evident, that Christ having ordained the Aristocracy of twelve, did therein and in his reprehension here take away those severall benches of honour, and that proud imparity of Temporall power which our Bishops doe swell withall.

That the former speeches of our Saviour, doth destroy the Lordlinesse of our Prelates, let us confirme it with a farther consideration, which is thus. Our Saviour *Christ* being (1 *Cor*. 1. 24.) *the wisedome*

of

of God, must be thought to fit and suite his answer to the question and request made unto him by the two Apostles. But what Bishop in defence of his usurped power, dares affirme that two such admirable (*Gal.* 2.9.) *Pillars*, as *James*, and *Iohn*, should aske of such a Master *iniquam dominationem*, a cruell dominion over their fellowes, as if the meaning of their request were thus. Master, gives us two leave to tyrannize over the other ten! He had taught them before, (*Mat.*5.5.) *Blessed are the meeke* and (*Math.* 11.29.) *Learne of me for I am meeke and lowly in heart*: Can it then bee thought that the beloved Disciple and his brother, shall aske of the master of all Humility, a Tyrannicall power to oppresse their partners? No man hath such a heart of leade to think, yet there have not wanted foreheads of brasse to affirme so: Certainely, in that Kingdom of Christ, by them as then supposed to bee Temporall, they desired the honour to shine in civill dignity, & eminency of power and authority, which (no question) they intended to have exercised with all brotherly moderation, yet are they (and I wish our Bishops also were) answered with his reprehension, first (*Math.* 20. 22.) *yee know not what ye aske*, next with his absolute denyall and forbiddance, οὐχ οὕτως ἔσται &c. *It shall not be so among you.*

Will the practice of Saint *Paul*, and the Councell of Saint *Peter* serve for comment to this text? Saint *Paul* saith οὐ κυριεύομεν, (2 *Cor.* 1. 2. 4.) *We Lord it not.* Saint *Peter* (1 *Pet.* 5.) Himselfe an Elder to other Elders, exhorteth them to feede the flocke, ἐπισκοποῦντες overseeing it: and that not *by constraint* μὴ ἀναγκαστῶς, *nor as being Lords.* But as in the fifth verse, *All of you be subject one to another.*

Therefore my resolution stands cleare upon this vote; That it may bee declared that true and right Episcopacy is incompatible and inconsistant with secular power. They who give in their names to be labourers in *Gods vineyard* must not goe out of the doore, and thinke to returne at pleasure: their whole time they have vowed to the great Master of the Vineyard, and I find no wages promised but to them who enter and continue there to the last houre. *No man putting his hand to the plough and looking backe, is fit for the kingdome of God.* Luke 9. 62.

Let therefore this inhibitory statute against Bishops having temporal Lordships, stand (as it must stand) irrepealable οὐχ οὕτως ἔσται ἐν ὑμῖν. *It shall not be so among you.*

FINIS.